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The Sesquicentennial of Our Independence.

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The readers of this article, I have no doubt, are agreed that our nation has abundant reason to thank God for the freedom which was achieved through the struggle inaugurated by the famous Declaration of Independence on July 4, 1776. While the history which began on that day is partly written in blood, some of it the blood of brothers who fought each other in the Civil War; while it is marred here and there by accounts of injustice and corruption; while party strife has dominated our political life frequently instead of true patriotism; while our judiciary at times has failed to function for the protection of the citizens, for instance, at the time of the World War, when innocent men were set upon by fanatical, bloodthirsty mobs; while the American Indian, once the owner of the land we now call ours, has a tale of woe to tell with respect to the treatment he received all too generally; nevertheless, viewed as a whole, that venture undertaken 150 years ago has been markedly successful and has brought in its wake a constitution and a government for which we cannot be too thankful. Dean Inge, a number of years ago, remarked that we cannot escape human limitations and imperfections when setting up a government. If we establish an autocracy, we shall, *ceteris paribus,* have a government that will be honest, just, and efficient, but it will be at the expense of personal and political liberty. (Witness Italy these days under Mussolini.) If we choose a democracy, we shall have freedom, but it will be at the expense of efficiency; there will be corruption, bad, ill-advised legislation, and party rancor. You have to choose between two evils, such was the conclusion the reader had to draw from the remarks of the prominent Anglican scholar, and can you be sure which will be the lesser one? The pessimism of the "gloomy Dean" is shared by few, if any, of my readers, I am sure, even if there is some justification for it. On the contrary, to us the liberty which we enjoy here is a priceless boon, and we

would not exchange our position as free American citizens for that of counts and earls and dukes in other countries. But when we consider that democracy has its peculiar dangers, human nature being what it is, we must say we cannot be grateful enough that our government, standing for freedom, has functioned as well as has been the case, and that there has not been more of fratricidal war, of chaos, and of lack of protection and mutual forbearance.

Whatever imperfections have made themselves more or less painfully felt in our system of government and in the political life of the nation during the last century and a half, they are all outbalanced by one glorious possession of ours, religious liberty, which was established when the War of Independence had been won and the colonies proceeded to set their house in order. That great blessing, it is well for a light-hearted posterity to remember, did not fall from heaven some fine night to be found and enjoyed by delighted human beings the next morning. It required much discussion and debate to make our early citizens see the reasonableness and the justice of such an arrangement. In Massachusetts about the time when the Revolution began, the principle of "no taxation without representation" was borrowed from the domain of politics to be used with reference to church affairs by people who did not belong to the churches of the Puritan establishment, but who were compelled to pay for the support of this system. But in spite of the tremendous blow which they undoubtedly dealt, standing on this principle at that particular time, the best they could obtain in 1780 when the State of Massachusetts adopted a constitution, was the permission to divert the church taxes which the State imposed, to the treasuries of their own churches instead of seeing them turned over to the coffers of the established Congregational Church. It is interesting to note that this state of affairs lasted till 1833. In the majority of the colonies progress was more rapid. Some of them, especially Pennsylvania, had always been noted for their tolerance. The battle for religious freedom in the new nation was won when the Legislature of Virginia in 1785 passed a bill, drafted by Thomas Jefferson, which made religion the private affair of every citizen. A few sentences from the Preamble are worth quoting. The document states "that to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on a supposition of their ill tendency is a dangerous fallacy which at once destroys all religious liberty. It is time enough for the rightful purpose of civil government for its officers to interfere

when principles break out into overt acts against peace and good order." This is admirably stated. The passage of this statute had a powerful influence on the other colonies and paved the way for the adoption of the First Amendment to the Constitution at the first session of the First Congress, reading in its opening words: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." With the adoption of that Amendment religious liberty became a reality in the United States, and we hope will endure as long as our union will last. This blessing of religious freedom is the brightest star in that magnificent constellation of advantages and privileges guaranteed us in our Constitution. To know and to be assured that in my relation to the Creator I shall be absolutely free to follow the course which my heart and conscience prescribe, irrespective of the opinions of my neighbors, of the convictions of the majority of my fellow-citizens, and of the views of political or ecclesiastical magistrates — what other liberty within the power of human beings to bestow is comparable to this one?

It would be a piece of ingratitude if we, joining in the eulogies of religious liberty, failed to mention that the beginnings of it in modern times are to be sought in the Reformation. When Luther broke the fetters of the papacy, he enunciated the principles which lie at the basis of the freedom in religious matters which we enjoy, namely, the supremacy of the Scriptures over against all decrees and decisions of churches and synods and Popes, the right of private judgment, and the separation of Church and State. The opening scene of the Reformation at once gave evidence of this spirit. The vigorous protest of the 95 Theses against the abuses of the indulgence traffic implied that here was a man who meant to testify to the truth as his conscience directed him, whether it pleased the hierarchy or not. In the posting of those theses, — an event so unpretentious and apparently so insignificant, — there appeared the dawn of religious freedom. At first seen imperfectly, as through a mist, this concept gradually was fully comprehended by the great Reformer. Never since the days of the apostles was it given more noble and striking utterance than in the scene at Worms, when Luther told the emperor and the Diet that he would not recant unless he were furnished convincing proof of being in error. Through the influence and teachings of Luther it was brought about that the Augsburg Confession, in its 28th Article, espoused the cause of religious liberty by insisting on the separation of Church and State. The words have been often quoted, but

we transcribe them once more. "Therefore, since the power of the Church grants eternal things and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace. Therefore the power of the Church and the civil power must not be confounded." *Trigl.*, p. 85. It is true that succeeding generations of Lutherans were unable to climb to these lofty heights and disregarded or misinterpreted the teaching of the Augsburg Confession in this point. But this does not rob Luther and his coworkers of the glory of having placed the ideal of religious liberty prominently before the world. Let us gratefully acknowledge that America was the first country where this ideal was fully realized.

Historians that are just and honest and have a keen perception of causes have pointed out that to Luther we owe not only our religious, but our political liberty as well. In the admirable little tract by Dr. W. Dallmann, entitled *Luther and the Fourth of July*, the following words of James Bryce are pointed to: "The Reformation erected the standard of civil as well as religious liberty." And these words are ascribed to George W. Curtis: "It was the spiritual freedom which Luther asserted that produced political freedom and the freedom of the press." These writers did not exaggerate. If the conviction becomes general that the enslaving of men's souls is immoral, then it will not be long before sentiment will turn against the thraldom exercised over people's bodies, too. To put it differently, political liberty is always a by-product when religious liberty is established. Luther did not directly contend for political freedom; being an ardent patriot, he nevertheless did not wish to use his influence as a theological teacher in the domain of secular politics. One word from him, and there would have been a political explosion such as the world had never before witnessed. But he had been sent to preach the Gospel and to proclaim the peace of God which passeth all understanding. To bring men to the cross of Christ, where a far greater blessing than political liberty can be found, namely, the forgiveness of sins, that was his great aim. In this he showed himself a consistent pupil of the great apostle Paul, who never indulges in tirades against the despotic and cruel government which he and his fellow-Christians had to live under, but who says: "The kingdom of God is

not meat and drink, but righteousness and peace and joy in the Holy Ghost." Rom. 14, 17. But just as in the early days of Christianity men who owned slaves began to treat them kindly and ultimately, as a rule, gave them their freedom when they themselves had embraced the Christian religion, so a person who has been made free by the truth which is in Christ Jesus will not find it right to put an unjust yoke of political bondage on the necks of his fellow-men. Having freedom in the heart, he will be eager to dispense freedom about himself. Besides, the heroic act of Luther when he declared the independence of the Christian with respect to the authority of the Pope and church councils made everybody feel that a new era was at hand, an era in which the watchword would be "freedom." And even in lands where the teachings of Luther were not generally accepted, the fire of liberty began to burn. The age of tyrants, it is true, did not at once cease, nevertheless the flame remained alive till several centuries later it burst forth in full grandeur in our beloved country.

The Reformation gave us our liberties. They will be secure as long as the principles of the Reformation are being taught and reach men's hearts. Modernism, which is trying to dig the grave of the old Gospel that brought spiritual freedom to the world in the sixteenth century, is unwittingly undermining the foundations of our free institutions. The attempts of Calvinism to make all citizens follow its regulations in certain outward observances, deemed to be prescribed by the Christian religion, regardless of what the conviction of the individual touching such observances may be, are turning back the hand of time, and will, if fully successful, resuscitate Puritanic New England and give us performances akin to the burning of witches and the pilloring of Sabbath offenders. The sesquicentennial of our independence then sounds the solemn call that we dedicate ourselves anew to the great truths for which Luther contended and which, due to the merciful guidance of God, have erected for us here a free Church in a free State.

Another "Specimen of Modern Historiography."

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Edwin Charles Dargan, D. D., LL. D., formerly professor in the Southern Baptist Theological Seminary at Louisville, Kentucky, has written *A History of Preaching* in two volumes and purposes to write a third on *Preaching in the United States*. His

history of over a thousand pages is, without question, a most notable contribution, worthy of the study and attention of every preacher. No ambassador of God will lay it aside sorry for having read it, even though it has its faults and imperfections like various other histories.

Misrepresentation of the Lutheran pulpit of the seventeenth century occurs in Volume II, p. 63 f., where Dargan writes: "In respect of the refinements of scholasticism and pedantry we find abundant examples . . . in the homiletical principles that were taught and practised in this unhappy epoch. . . . They fall into a particularity of distinction and precept which is tedious in the extreme. Thus the limit was reached in a work of J. B. Carpzov the elder, who specified a hundred different 'modes' of preaching. . . . But even John Gerhard, one of the best preachers of the time, in advocating a still simpler method, distinguishes and expounds eleven 'modes' as follows: 1. The grammatical; 2. the logical; 3. the rhetorical; 4. the histrionic; 5. the historic; 6. the ecclesiastical; 7. the catechetical; 8. the scholastic; 9. the elenctic; 10. the mystical; 11. the heroic. He admits that these are merely technical distinctions which may be variously modified and combined in practise, but he seems to think of them as workable and valuable guides in the composition of sermons, and that under his so much simpler system the more elaborate schemes of other homilists may be reduced. Doubtless all such strained and tedious homiletical theories broke down under their own weight in actual practise, and failed of complete exemplification in preaching; but it is unfortunately true that they did not utterly fail of recognition." Dargan refers to C. G. Schmidt, *Geschichte der Predigt in der evangelischen Kirche Deutschlands von Luther bis Spener,* p. 122 f., as his authority regarding the hundred methods of Carpzov the elder and the eleven of Gerhard, neither of which ever existed as described, and, therefore, could not have "broken down under their own weight in actual practise."

Twenty-five years ago the sainted Doctor A. L. Graebner wrote an article entitled "A Specimen of Modern Historiography," *Theol. Quart.,* Vol. V, p. 47, produced the *corpus delicti* in question, the *Hodegeticum* by Carpzov the elder, and quoted proof from the same in the original Latin to show that, on the sixty pages of his small octavo volume, this much-maligned homilist pilloried by one historian after the other as the outstanding crank on homiletical methods, definitely mentions but two methods, the analytical and the synthetical, defining them in a very clear and precise manner,

and asserting: "Et ad hanc methodum, sive *analyticam* sive *syntheticam,* omnes conciones debent referri." Graebner refers to more than ten pages of the *Hodegeticum* to substantiate his contention that historians had produced but a bugaboo in telling the world about the homiletical horror of Carpzov the elder. But where did the historians exhume this unsightly corpse? Graebner goes on to show that J. B. Carpzov the younger republished his father's *Hodegeticum* with certain additions of his own. But did he add ninety-eight methods to the father's two? The younger Carpzov is thus quoted: "Although besides the two methods . . . there is no other, yet there are more dispositions of a sermon to be held on one text, each of which follows either the analytical or the synthetical method." The younger Carpzov offers an even hundred *dispositiones,* outlines or skeletons for sermons, but does not invent that number of methods. He clearly distinguishes between outline and method. If the curio collectors among historians would like to report a find dug out of a very dusty volume, then let them state that J. B. Carpzov the younger submitted one hundred outlines on one text, Ps. 14, 7.

Another specimen of modern historiography is the reference by Dargan to the "so much simpler system" of John Gerhard's eleven "modes." The well-deserved renown of this great theologian ought to cause every historian to make careful research before accusing him of homiletical absurdities. We have consulted various authors, but only one, Wilhelm Beste, *Die bedeutendsten Kanzelredner der aelteren lutherschen Kirche,* — Schmidt's work was not at hand, — gave us the needed information. In fact, Beste quotes Gerhard at length, Vol. III, Preface, pp. 8—11, and thus enables us to understand and value the sound homiletical advice of this man, who proved himself, in more than one respect, to be a professor of sterling value to his students. Beste also reprints two sermons by Gerhard, which are very clear, textual, evangelical, well-arranged, appropriately illustrated, and not too long.

Gerhard's "eleven methods" are nothing more than a classification of the preachers of his day whose eccentricities or good qualities he enumerates and cautiously criticizes. We are not always quoting in full, but mostly summarizing in the following.

1. Pastors who explain the text according to the Hebrew and Greek sources, introducing many foreign words and even quoting pagan writers to the same end, might be said to be using the *modus docendi grammaticus.* Even though it is useful and necessary that the text be interpreted according to the original Hebrew and

Greek, and this may be mentioned at times (*bisweilen*) in sermons, yet it is not advisable to introduce much of foreign tongues in the pulpit. The preacher should diligently search the true sense of the text at home, and before the congregation he should not present his own doctrine, but seek the improvement of his hearers. (Gerhard violated this rule himself and used Latin terms in his sermons.)

2. The *modus docendi logicus* is observed by those preachers who piecemeal the text by offering numerous divisions and subdivisions and sub-subdivisions. An outline of the text properly and intelligently arranged is useful for the preacher and for his congregation, but too much parceling and slicing is not good for the simple. It results in what Seneca has expressed in these words: "Quae nimium dividuntur, in pulverem rediguntur."

3. The third class comprises those preachers who are guilty of fulsome oratory and strain after rhetorical effect. Their sermons are replete with bombast and beautiful words, numerous exclamations and apostrophes. "This we might call the *modus docendi rhetoricus.*" Oratory and eloquence are special gifts of God, which are to be recognized and employed in gratitude to the Giver. Certain rhetorical figures may be used to good advantage, but let every preacher bear in mind what St. Paul says 1 Cor. 2, 1. 4 f.

4. Gerhard then speaks of the actor-preacher, who observes the *modus docendi histrionicus,* greatly favored by the Jesuits of his days. He means the man of many gestures and peculiar bearing *(wunderbaren Gebaerden).* Elegant and fitting action is in order, but there should be a difference between a preacher of the divine Word and an actor. The preacher should be concerned about reaching the heart of his hearers, the actor strives to please the eye.

5. The historians among the preachers are addicted to the *modus docendi historicus.* For the entertainment and incitement of their audiences they introduce all manner of stories, borrowed also from pagan writers. Stories may serve as living examples for the truths contained in the Word, but there must be moderation, especially in using stories of the heathen stamp, otherwise the nuisance *(Unrat)* will follow that the hearers will anxiously expect some amusing story, pay little attention to the divine Word, or despise it as something known and common.

6. There are preachers who wait upon their congregation with all manner of quotations from the ancient fathers of the Church to exhibit how they have explained certain texts. Gerhard is pleased to call this the *modus docendi ecclesiasticus.* The church

fathers should be read diligently, and it may be profitable for the congregation to hear some apt quotation from them now and then, but also in this respect due moderation must be observed, in order that the faith of the Christians may not be based upon the authority of men, and the church fathers be placed on a level with the holy apostles.

7. The *modus docendi catecheticus* is the guiding star of a "very good class" of preachers, as Gerhard calls them. These explain the text in clear and intelligible words according to parallel texts, circumstances of the text, and the context. They illustrate the text with stories from the Bible and make application in a useful and edifying manner. "This mode of teaching is certainly the best for the plain people, because thereby God's honor and the hearers' edification are taken into account. By such sermons the simple, who are in the majority in the congregation, can be bettered and be instructed to their salvation by doctrine, comfort, exhortation, and warning. Heretofore all faithful teachers and preachers have especially devoted themselves to this kind of preaching."

8. The *modus docendi scholasticus,* as Gerhard pleases to call it, is the favorite mode of those preachers who evolve one certain doctrine from the text, treat it at length, adduce reasons from Scriptures, and explain it thoroughly *juxta leges methodi.* This, like the foregoing method, is useful and edifying, as long as the capacity of the hearers is duly considered, and the text is not forced to say what it does not say, as sometimes happens.

9. The favorite interpretation of certain Bible texts by opponents is met by such pastors as make use of the *modus docendi elenchticus.* These men present the false interpretation of the adversaries, show what they adduce from certain texts to prove their errors, and then explain the text correctly to refute the false doctrine with the heavenly truth. It is useful and by all means necessary that the people should be warned of false doctrines and that corruption of Scriptures should be confuted, "but this requires befitting modesty. A preacher should not always be tearing into, and fighting, the false teachers, but strive also to build up and better his congregation." Gerhard counsels to disprove, in all meekness, those errors which require attention at the time and the place.

10. The tenth class of preachers, the exponents of the *modus docendi mysticus,* are concerned about the edification of the inner man, offer allegories and spiritual interpretations of stories of the

Old and New Testament, direct to Christ, and, in points of doctrine, aim at furthering their hearers in true knowledge of the inward depravity of their natures, in true and living faith in Christ, in fervent love towards God, in the rejection of temporal things, in yearning for eternal treasures, etc. Such preaching Gerhard considers most necessary in his day, but it requires diligence, prayer, and devotion, for what should go to the heart must come from the heart. Wisdom must be exercised in apportioning milk and strong food, as Scriptures indicate, 1 Cor. 3; 1 Pet. 2; Heb. 5. Allegories and spiritual interpretations must be used with care. If Christ is preached into the heart, newness of life will necessarily follow, contrariwise all external works will be mere hypocrisy and sanctimoniousness.

11. Some preachers, in expounding the text, are accustomed to adduce various points of doctrine, but, at times, deviate quite far from the text, and still understand, in an artful and convenient manner, to return to the same. This is the *modus docendi heroicus.* Not every one should copy this mode readily, but choose the well-beaten path. It should rather be admired than followed.

The final advice of Gerhard to use, to the edification of the congregation, whatever may be the best in these classes clearly indicates his aim in making these distinctions. The faults should be avoided and the good qualities copied.

Preachers of to-day may well ponder this wise counsel. We have reproduced it here in substance principally in answer to Dargan's unfounded claim that Gerhard was the father of eleven different methods of preaching, reducing them considerably if Carpzov's one hundred methods are a fact and not fiction. We may assert quite confidently that Gerhard's homiletical rules may be readily accepted "as workable and valuable guides in the composition of sermons," and we believe that he did not only seem to think this, but that he offered them as a professor who was thoroughly acquainted with his subject and possessed a goodly portion of theological acumen. Moreover, there are signs that some of the *"Unrat"* which caused Gerhard to pen his lines is creeping more or less stealthily into our ranks. A thorough discussion of his remarks and suggestions, at pastoral conferences, no doubt, would prove quite profitable.

Historians, it apears, are bent upon making out a strong case against the so-called dead orthodoxy of the Lutheran Church in the seventeenth century. All manner of evidence is, therefore, produced to justify the existence of Pietism. Hence we must also

hear of "the homiletical principles that were taught and practised in this unhappy epoch," and the ghost of a hundred methods must serve as an example, and the lesser phantom of eleven methods must also appear on the scene. So it happens that Dargan speaks of "the rescuing work of Spener and his Pietist followers," II, 51, and "the great movement known as Pietism," II, 62. Again, II, 70: "Far more important for the history of preaching are the preachers of the rising Pietist tendency." No, it was not a "great movement," but a great blight; not "rescuing," but ruinous work, for Pietism, with its separatism, indifferentism, syncretism, and destructive influence on the scientific training of theologians ignored the substantial counsel of Luther to Spalatin: "Verbo victus est mundus; Verbo servata est ecclesia, etiam Verbo reparabitur." — But we are going afield.

THE THEOLOGICAL OBSERVER.

Antilodge Paragraphs.—The following resolutions, adopted last winter by the Iowa District Pastoral Conference of the Norwegian Ev. Lutheran Church of America, will be read with interest and profit: —

"We, the members of the Iowa District Pastoral Conference, assembled in annual meeting at Mason City, Iowa, December 1 and 2, 1925, realizing our great responsibility for the souls entrusted to our care, are deeply concerned because of the soul-destroying influence of the lodges: —

"Because the lodges are religious institutions. 'Masonry is a religious institution.' (Mackey, *Lexicon of Freemasonry,* p. 371, cited in Edmond Ronayne, *Master's Carpet,* p. 45. Also Mackey: *Manual of the Lodge,* p. 40.)

"'Interwoven with Religion' (Ronayne, *Handbook of Freemasonry,* p. 142). The lodge is 'erected to God.' (Ronayne's *Handbook,* p. 108.) The lodge has a temple, an altar, a Bible, a chaplain, prayer, a priest, a high priest, a grand high priest. (See *Revised Odd-Fellowship,* illustrated, the complete *Revised Ritual,* 26th ed., pp. 43. 46. 123. 124 [note 69]. 168. 237. 135. 155. 160. 223. 238. 242. 255. Also *Freemason's Guide,* by D. Sickles, p. 22; Ronayne's *Master's Carpet,* pp. 150. 151, and *Handbook,* pp. 25. 26; *Proceedings of the Masonic Congress, Chicago,* 1893, p. 40. See also *The Modern Woodman Ritual* of 1894, prescribed, published, and sold by the Head Company, and the rituals of the Knights of the Maccabees, Knights of Pythias, Improved Order of Redmen, and others.)

"*The American Tyler,* a Masonic official paper, claims editorially that Masonry has regenerative power and the comfort of the true religion and is capable of answering the question, What must I do to be saved? See issue of March 15, 1897.

"Hence the lodge is a religious institution. But the religion of the lodge is non-Christian.

"With the exception of the Good Templar Lodge and a few degrees in another lodge, the lodges systematically exclude the God-man Jesus Christ from their prescribed prayers. Confer their rituals. In spite of the punishment pronounced upon those who add unto, or take away from, God's Word, Rev. 22, 18. 19, the lodges take away from prescribed Bible-passages in their rituals the God-given name Jesus, to which every knee should bow, in heaven, on earth, and under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father, Phil. 2, 9—11.

"For instance, 'in the name of our Lord Jesus Christ' is eliminated from 2 Thess. 3, 6.

" 'In the [by our] Lord Jesus Christ' is eliminated from 2 Thess. 3, 12.

" 'By [through] Jesus Christ' is eliminated from 1 Pet. 2, 5.

" 'The passages are taken with slight, but necessary modifications.'

"For proofs see references in Ronayne's *Master's Carpet,* pp. 180—189.

" 'The second Man is of heaven' is taken out of 1 Cor. 15, 42—49, used as part of the *Modern Woodmen Funeral Rituals.* See p. 73.

"Thus the lodges eliminate from their religion Christ Jesus, who says He is the Way and without whom no one cometh to the Father.

"Still they claim that all their deceased members go to heaven by means of a religion they claim to be a perfect substitute for Christianity.

" 'There is that latent in Freemasonry which makes it exactly the institution that is most needed in this age.' (*General History, Cyclopedia, and Dictionary of Freemasonry,* by Macoy and Oliver, p. 428. *Master's Carpet,* p. 112.) We *Christians* know that *Christianity* is the institution most needed in this sinful world in *every* age. 'If Masonry can't have a man, he cannot be saved.' (*Master's Carpet,* p. 41.) 'If Freemasonry is not the religion or in any manner a substitute for it, then, in Solomon's name, what is it?' (See *American Tyler,* March 15, 1897; also *Modern Woodmen's Handbook,* pp. 314. 315.)

"The lodges are also *antichristian* in their practise: —

"They administer oaths without divine authority. Rom. 13, 1.

"Their members have promised to do things, not always knowing what they are, thus binding their consciences, like Herod, Matt. 14, 6—8; Jephthah, Judg. 11, 30. 31. 34—39. Examine their oaths. They 'pray' mock prayers, conduct sham funerals, at which they blaspheme God by reading portions of Holy Writ. (Ronayne's *Master's Carpet,* pp. 370—378, and *Handbook,* pp. 200. 218—222. See also rituals.)

"*Therefore* we consider it our pastoral duty to instruct and warn our people against this pernicious foe of the Christian religion by preaching and shepherding, by instructing the young, and by disseminating antisecret society literature. We also urge the instructors at our higher institutions of learning to warn the students against

lodges and amply to supply the libraries with antilodge literature. We also urge our presidents to include this subject in their visitation questions and our church-papers to witness against this foe of our faith." ARNDT.

Dr. Long and Lodges. — At the convention of the National Christian Association, on Tuesday afternoon, May 25, Rev. Simon Peter Long, D. D., of the Wicker Park Lutheran Church, introduced the first speaker in the following words: "It was my privilege last Sunday afternoon to help lay a corner-stone in Oak Park, Ill. Some of you have been noticing the last few weeks the great trouble they have been having out there with regard to the dismissal of fifty-one high school students. Now, those fifty-one high school students did just what their fathers had been doing, and it was my privilege to tell the people of that city last Sunday afternoon that if I were a pastor in that church, I would say first of all that the School Board was perfectly right in not wanting a secret society in the school. In the second place, I would say that the School Board was very inconsistent, because I understand that most of them are Masons and belong to different secret orders; and now they are expelling young people from the schools for doing what the members of the School Board have done. I always took the position that if I had a boy and didn't want him to smoke, I would have sense enough to take the pipe out of my mouth and throw my tobacco away. That is the way I would argue with the boy. That is the way we must argue when these questions of membership in secret societies arise. Let us also remember that Jesus said: 'In secret have I said nothing.'"

The argument is absolutely legitimate. If the "A. F. A. M." is something good for older men, there is no reason why the Kappa Delta Phi ought to be kept out of the high school or college. However, in opposing lodgery Lutherans usually stress the element of syncretism, of which lodgery is guilty, rather than that of secrecy. But if unionism is condemned in lodgery, it must be condemned also wherever it occurs. In the report we read also this: "Rev. Dr. Long announced that the devotional service would be conducted by Rev. John Kuite, Gano *Reformed* Church, Chicago, Ill. Rev. Mr. Kuite then read the First Psalm, which was followed by prayer and the song, 'Take Time to Be Holy.'" Some day the Rev. S. P. Long may take time also to consider how to be consistent. MUELLER.

Why Are There So Few Candidates for the Ministry in Reformed Churches? — One of our exchanges reports that the *Modern Church,* a Liberal organ, offers this explanation: "The absurd and fanatical emphasis which the traditionalist clergy and the bitter and obscurantist church press places upon the outworn forms of traditional Christian dogmas and upon interpretations of them which are discredited in the minds of modern men, is doing a tremendous amount to create a feeling of uncertainty, if not of absolute skepticism. No church policy could be more injudicious in this age and country."

Can we not, in reply to this attack on conservative teaching, say that as long as positive truth was taught, there was, relatively speak-

ing, no dearth of theological candidates, but that as soon as liberalistic teaching became the vogue at a number of divinity schools and seminaries, the youth of the Church hesitated to take up the study of theology? It is not a mere *"Tu quoque"* when we raise the countercharge that modern skepticism and unbelief have operated to kill interest in the ministry and in religious work in general. Various other factors have assisted in bringing about this deplorable situation. The writer in the exchange from which we quote thinks that the "engrossment of the present generation in *things*" is largely responsible for this lack of theological students. He says: —

"It is the age of big *things:* big business, big bridges, big railroads, big factories, big structures, big enterprises, big science. The boy of to-day grows up in an atmosphere of things. They press in upon him, they hit him in the face, they shriek at him, they call to him. They offer great opportunities and great incomes, great power and success. The world of the spirit is hard to enter; materialism is the atmosphere we all breathe. Once seniors in college discussed philosophy and poetry, now they discuss industry and inventions. Courses in philosophy are little patronized in our universities. This atmosphere of materialism never breeds ministers. There has never been any shortage of ministers after the great revivals of religion.

"This atmosphere of materialism has got into our homes. Great Sunday newspapers with pages of pictures of big, material things deluge our homes, and the boys who once grew up on *Pilgrim's Progress* now grow up on these supplements. The talk at the table is of airships, radio, automobiles, and inventions. Once church was discussed at the Sunday dinner; now many families never go to church, or if they do, they do not discuss the preacher. They discuss where they shall drive after dinner. Thus the subtle influence of things colors even the home life of the day.

"When the boy goes up to college, he will very likely find that the same subtle material influence has followed him. The scientific and vocational courses are crowding out the cultural and philosophical. In many of our large universities religion is hardly mentioned. One by one the colleges are dropping out church. As I write, a really fierce discussion is going on at Yale about church services for the students, and when the chapel service is dropped as part of the curriculum, it is the same as saying that religious culture is not as necessary as culture in chemistry or political economy. Voluntary church really means that the hundreds or thousands of boys in the universities have no contact with the church for four years. Not only do they lose sight of the ministry as a vocation, they generally forget the church entirely and never return to it even as churchgoers. The universities themselves, while stressing all kinds of studies which have to do with material success and science, except in rare instances pay no attention to religion."

The truth of all this cannot be denied. ARNDT.

Internal Trouble at Princeton. — In our last issue mention was made of the opposition which the appointment of Dr. Machen, a great leader of the conservative forces in the Presbyterian Church,

to a full professorship at Princeton Seminary, met with on the floor of the recent Presbyterian convention. The root of the difficulty is that the Seminary Faculty presents the sad spectacle of a house divided against itself, and that not on some petty point of pedagogy, but on the evaluation of present-day Liberalism. The *Presbyterian* gives this account of the controversy and of the outcome in the Assembly: —

"There can be no question as to the great significance that attaches to the argument employed by President Stevenson before the Assembly against the confirmation of Dr. Machen. And that because it makes clear what the question at issue between President Stevenson and the majority of the Faculty and the majority of the Board of Directors of Princeton Seminary really is. There has been much confusion of mind at this point. Henceforth the matter should be clear to all. President Stevenson's main argument against the minority report was that Dr. Machen is actively hostile to his aims and purposes for the Seminary, as expressed in the following words: 'We are the agency of the combined old school and new school, and my ambition as president is that the Seminary shall represent and be amenable to the whole Presbyterian Church and not to any particular faction in the church.' This means, if it means anything, that President Stevenson wants to make Princeton Seminary an 'inclusive' seminary — a seminary whose faculty would include, and to whose platforms would be invited, not only Fundamentalists, but Modernists of the sort who signed the Affirmation of 1924. Against this avowed aim of President Stevenson, the majority of the Board of Directors as well as the majority of the Faculty are unalterably opposed. In their judgment the differences between the conservatives and liberals — or if one prefers between the Fundamentalists and Modernists — in the Presbyterian Church are not to be compared with the differences between the old and new school Presbyterians. For while the differences between the old and new schools were differences within the bounds of Calvinism, the differences between Fundamentalism and Modernism — when expressed in any consistent form — are differences between Christianity and what is something other than Christianity. President Stevenson may be perfectly right when he affirms that there is not a doctrinal difference in the faculty of Princeton Seminary, but there is a real and important difference between President Stevenson and most of his faculty and directors as to the attitude that should be taken toward that sort of liberalism that finds expression, for instance, in the Affirmation of 1924 — practically the only kind to be found in the Presbyterian Church. President Stevenson evidently does not judge that such liberalism disqualifies a man to occupy a chair or to lecture at Princeton Seminary. Not only Dr. Machen, but a majority of his colleagues judge differently. The question at issue is a larger question than the future of Dr. Machen. It has to do with the future policy of Princeton Seminary — whether Princeton Theological Seminary, in the future as in the past, is to stand *uncompromisingly* for the complete trustworthiness of the Bible as the record of the supernatural revelation,

in deed and word, that God in His love and mercy has given us; and so for the historicity of the events recorded in the Scriptures as facts and for the explanation of those facts given in the Scriptures themselves as the only true and Christian explanation of those facts.

"The majority report, which recommended no action be taken on Dr. Machen's election, was read by the chairman of the Committee on Theological Seminaries, Dr. George N. Luccock, of Wooster, O., and was supported on the floor of the Assembly by Drs. J. Ross Stevenson and Charles R. Erdman. The minority report, which recommended the confirmation of Dr. Machen, was read by the Rev. Thomas S. Dickson, of New Kensington, Pa., and supported by Dr. John B. Laird, of Philadelphia, vice-president of the Board of Directors, in the absence of its president, Dr. Maitland Alexander of Pittsburgh, and by Dr. Oswald T. Allis, who, like Drs. Stevenson and Erdman, is a member of the Faculty of Princeton Theological Seminary. The majority report was adopted by a distinct majority of the Assembly."

A later issue of the same paper states that the appointment of Dr. Machen will stand in spite of the failure of the Assembly to confirm it, since the Assembly merely has the right of veto concerning professorships at Princeton and did not exercise this right, its resolution being merely to the effect that action on the appointment of Dr. Machen should be postponed. As matters stand, it is impossible to say whether the majority of the Presbyterian Assembly wishes to see Dr. Machen appointed to the professorship in question or not. ARNDT.

The Southern Baptist Convention. — At this convention, which was held at Houston, Tex., beginning May 12, the presiding chairman, Dr. Geo. W. McDaniel, said in his presidential address, among other things: "I do not need to record my faith, for all who read know that I have written it in words that cannot be misunderstood, and I am happy to believe that this convention accepts Genesis as teaching that man was the special creation of God and rejects every theory, evolution or other, which teaches that man originated in, or came by way of, a lower animal ancestry."

Immediately Dr. M. E. Dodd, of Shreveport, La., was on his feet. "I move," he said, "that the convention make the last sentence of this declaration the sentiment of this body and from this moment we go ahead on the great Kingdom enterprises." There was not a dissenting voice, and the vote was vigorous and unanimous.

The budget of the Church for general and state activities was fixed at $9,000,000. It was decided: That under the direction of the Cooperative Program Commission there be inaugurated this year the most intensive effort that has ever been conducted among Southern Baptists for the full enlistment of the churches in systematic and proportionate giving, through a regular budget that shall give due recognition to the claims of the general work of the denomination as well as the local work of the churches. To this end it is recommended that an effort be made immediately to enroll at least 500,000 tithers among Southern Baptists.

Concerning foreign missions there were reported 13,269 baptisms this year, almost a thousand gain over the record last year. Southern Baptists now have on the foreign fields 1,213 churches and 3,247 out-stations, with a membership of 140,488. To-day 528 American missionaries are in the employ of the board and 2,544 native workers.

MUELLER.

The Document "Q." — The *Hibbert Journal* of April of this year brings a conjectural restoration of the mythical document "Q." In their endeavor to explain the origin of our gospels in a naturalistic fashion, critics have hit on the supposition that Matthew and Luke had two main sources for their narratives, namely, Mark and a document which contained chiefly sayings (*logia*) of Jesus and which they designate as "Q" (*Quelle*). This document, they admit, was lost very early in the history of Christianity, and no convincing proof can be submitted that it is alluded to in the early history of the Church. The famous statement of Papias, reported by Eusebius in his *Church History* (III, 39): "So then Matthew composed the oracles (*ta logia*) in the Hebrew language, and each one interpreted them as he could," certainly does not furnish us sufficient ground for assuming that Matthew wrote a book which was distinct from his gospel and contained chiefly utterances of Christ; what Papias had in mind may well have been our present Gospel according to St. Matthew, in which the discourses of Christ are so prominent. Even Dr. Streeter of Oxford, who is one of the champions of the theory that there was such a document as "Q" is supposed to have been, is fair enough to say: "We are justified, then, in assuming the existence of 'Q' so long as we remember that the assumption is one which, though highly probable, falls just short of certainty." Various attempts have been made to reconstruct this suppositional document, the best-known probably being that of Harnack. The writer in the *Hibbert Journal,* who is so audacious as to engage in such an effort is Rev. J. M. Crum, M. A., Rector of Farnham, England. He submits (in English) what he believes to have been the text of "Q." The highly hypothetical nature of his work is indicated by these opening remarks of his: "The restoration is conjectured on the following suppositions: 1. That Dr. Streeter is right in his suggestion that a first edition of St. Luke can be disengaged from our present third gospel. 2. St. Luke had already, in his first edition, broken up and distributed his 'Q' material without much regard to its original order. 3. He has omitted or altered such 'Q' passages as were too Jerusalem-centered or Judaistic for his purpose. 4. 'Q' was a Jerusalem-centered and Judaistic version of the Gospel tradition. It represents the A. D. 40—50 version of a tradition which was taken to Rome and, in A. D. 60—70, appears as St. Mark's gospel. 5. In many cases the original 'Q' order is lost. In such cases, I have used the Marcan order, as being the only one available." To see what flimsy arguments are employed by critics when they have a theory to support, let the reader glance at the following sentences of Rev. Crum with respect to Luke 10. He says: "Luke has discarded Matt. 10, 5, 'Enter not into any city of the Samaritans.' He has betrayed his omission by inserting before

the mission [of the seventy] 9, 51—56, the story of the Samaritan village, and after the return, 10, 30—37, the story of the Good Samaritan." That is grand reasoning! In the charge to the seventy no mention is made of the prohibition telling the disciples not to go to the Samaritans. That prohibition ought to have been there, argues Rev. Crum, because it is found in Matt. 10, which is taken from "Q," and Luke had "Q" before him when he wrote. Luke omitted this prohibition. Of that we can be sure. The context shows it, says our author. The preceding context relates how Jesus would not have a Samaritan village destroyed, and the subsequent context contains a story in which a Samaritan is commended. Therefore it was impossible for Luke to report that Jesus said to his seventy disciples they should confine their labors to the Jews and not go to the Samaritans. Is that not manifesting remarkable acumen? Just as though a merciful attitude toward the Samaritans would have been incompatible with the order that the disciples, as long as Jesus was with them, should go to the Jews with the Gospel, not to Samaritans or Gentiles! This is one of the points where the ultra-arbitrary character of many of the foundations for the theory in question evinces itself. Thus the divine Word is measured with the yardstick of human reason, dissected, and a microscopic search is made to discover its origin. While the individual trees are minutely examined, the woods are not seen. We can safely leave the critics to worry about the vexing problems which their own fancy has created. *Verbum Dei manet in aeternum.* ARNDT.

Slop. — For some time the *American Mercury* has been publishing articles on various churches in our country. Relative to these articles the *Biblical Review* (July, 1926) writes: "It is inevitable in our age that particular feelings and ideas, good or bad, which sway large numbers of people should find expression in periodical literature. The unruly spirit of the times, so contemptuous of God, the home, the Church, moral restrictions, and even those conventions that have derived from ages of human experience, has naturally found expression in the printed page. The *American Mercury,* a radical magazine found often in the hands of a rabidly intellectual class, has been giving a series of articles on the denominations. Their character and value may be judged when the *Christian Register,* Unitarian, was moved to say this concerning the article about the Baptists: —

"An article in the *American Mercury* entitled *'The Baptists'* is the first of a series on the denominations announced in that magazine for early publication. The writer is utterly out of his sphere. He has no background of knowledge of religion, no historic sense in any field whatever, and as for facts, he has hunted a scavenger's scent in a study which requires, first and foremost, spiritual discernment. God help the other churches to come if they are heaped up in such a garbage can! It is a caricature of a great communion whose works are known for their light and healing and quickening around the planet. We know somewhat of the ecclesiastical shortcomings of every denomination, including our own. If they were as bad among

the Baptists as this article presents, with no compensatory virtue and achievement, that great people would perish. Such writing fits the worst of our flippant and degraded newspapers." The foregoing criticism applies also to the article on the Lutheran Church, which appeared in the *American Mercury*. Fortunately the majority of people do not judge the Churches by the standards of this erratic periodical. MUELLER.

The Bible in Other Lands. — The *Sunday-school Times* (July 25) reports the following concerning the reading of the Bible in other countries: "Cardinal O'Donnell in a recent pastoral has called on Irish Catholics to read the Scriptures daily. It is not so long ago that such reading was forbidden to the Irish. There is consequently a new opportunity for Bible colportage, and last year 6,165 more Scriptures were sold in Ireland than in 1924. The total sale of religious books by colporteurs in that country was 85,407, of which nearly a third were Scriptures." It must not be forgotten, however, that Catholics may read the Holy Scriptures only in versions and editions sanctioned by the Roman Catholic Church, and that the insidious notes in the Catholic Bibles, which are added to the text, must be accepted by them as the true interpretation of God's Word. If the Irish Catholics discard these notes and cling to the text in simple faith, they may find Christ, their Savior, even in a translation prepared from the Vulgate.

"Permission to place Bibles in the hotels of Stockholm has been given by nearly all the important hotels of that city. The innovation, however, displeases some. Thus a student summoned the maid and asked her to put him in another chamber, as he did not care to sleep in the same room with a Bible. 'You must have a bad conscience,' was the answer, 'to fear to be in the same room with the Bible.'"

"*L'Officiel,* the organ of the French government, has this regarding the Bible in secondary education: 'Pupils must not be left in ignorance of the principal traditions and the great men of the people of Israel, nor of the books of the Bible. This because it is a part of the intellectual and moral patrimony of humanity and then because, if we are not acquainted with them, we cannot understand either Protestantism, Puritanism, the art of the Middle Ages, or that of the Renaissance.'" We pity all who study the Bible merely for these reasons! MUELLER.

Circulating the Scriptures. — The *Sunday-school Times,* a periodical which has frequently warned the Churches of our country against sending Modernistic missionaries to the foreign fields, urges in one of its recent numbers that all Christians should do their uttermost in circulating the Scriptures, since "every Testament is a missionary that can never become a Modernist." The editorial reads: "When we send missionaries to the foreign field, it is important to make sure that they really stand for the faith. For many missionaries do not; and even some who have been sound when they went to the field have been turned aside from the truth after reaching there and are not bearing a true testimony to-day. On the other hand, it

is a matter for thanksgiving that there is a vast body of true missionaries in the field. But there is one particular missionary in whose sending we can all have a share, and for whose testimony we need never have any fear. That missionary is the Word of God. As the Director of the Great Commission Prayer League has said in connection with The Million Testaments for the China Campaign, every Testament is 'a missionary that can never become a Modernist.' Let us praise God that He is flooding the inhabited world to-day with printed copies of His Word as never before in the history of the world. And if we would share in the most effective way in the evangelization of the world before the Lord's return, let us do our uttermost in circulating the Scriptures, rejoicing that no copy of the Word will ever turn aside from that to which God has sent it." Sad to say even some Testaments have been changed into "Modernists" by translations that deliberately misinterpret the original, as, for instance, Moffatt's, which seems to be used extensively even in the foreign fields. MUELLER.

New Translations of the Old Testament. — Dr. J. M. P. Smith of the Semitic Department of Chicago University has been selected by Dr. Laing, former Dean of the Faculty of Arts of McGill University, to write a translation of the Old Testament corresponding to Goodspeed's translation of the New. Dr. Smith chose as his assistants Prof. T. J. Meek, of Toronto, Le Roy Waterman, of the University of Michigan, and Dr. A. R. Gordon, of Montreal. According to the *Presbyterian Banner* of April 15, Prof. Smith is working on the Psalms, Job, and the minor prophets; Profs. Meek and Waterman, on the historical works; Dr. Gordon on Isaiah, Jeremiah, Ezekiel, and the Proverbs. Each was given three years in which to complete the work, and the completed translation will be published within a year of next November. The book will be published in modern form, with alternative readings about disputed passages. MUELLER.

The Trade in Bibles. — The American Bible Society closed its one hundred and tenth year with a record of 9,069,120 Bibles published. The China agency reported 4,075,853 volumes, breaking all records. The Japanese and Philippine agencies doubled their 1924 issue. New versions to the number of thirty-eight languages and dialects were attended to. The Soviet Government in Russia has permitted Christians in Russia to print Russian Bibles on government presses; the American Bible society is furnishing close to $15,000 for the purpose of making the electrotype plates to print these Bibles, which are much needed after years of opposition to the publication of Bibles in Russia. MUELLER.

Monsignor Caruana, Protestant and Professor. — Some time ago Monsignor Caruana, Papal Delegate and Bishop of Porto Rico, Italian by birth and Spanish by long connection as bishop of Porto Rico, filled in the "Cuestionario Para Immigrantes y Repatriados" at the Mexican Immigrant Station. He was admitted. Soon afterwards he left, expelled by the Mexican government. At Washington, D. C., he threatened to denounce the Mexican government on account of its

cruelty in obliging him to leave that country. However, he was silent. In the mean while President Calles instructed the Consulado General de Mexico at Washington to send out a certain letter to the various publications, asking them to publish the matter therein contained in order "to help create a good feeling between the peoples of Mexico and the United States." Attached to the letter, which explained why the Mexican government decided to live without Monsignor Caruana, was the "Cuestionaria," or rather a photostatic copy, which showed how Bishop Caruana, the Papal Delegate, a prelate of the Roman Catholic Church and the personal representative of Pope Pius XI, had lied to the Mexican authorities. The following are a few examples: "Profession, office, or occupation?" *"Professor."* "What is your nationality?" *"English."* "What religion do you profess?" *"Protestant."* "Do you come on business or as a tourist?" *"Tourist."* "What other languages do you speak?" *"None."* No wonder "Professor Caruana," "Protestant tourist," "speaking no other language than English," was expelled! MUELLER.

The Faith of Luther. — It is strange to see theologians who are scientifically trained and might be expected to know better define the faith of Luther in Ritschlian fashion. Writing of the theology of Eugene Menegoz, a French theologian of Lutheran antecedents, W. M. Horton, of the Berlin Graduate School of Theology, makes these statements: "What we need, he [Menegoz] says, is not absolute knowledge of the truth, which our limited intelligences are not fit to reach, but absolute certitude of salvation; not intellectual certitude, but religious certitude. All of us are in error in one way or another, for we see through a glass, darkly. But in spite of our errors we are saved by faith and made certain of our salvation. In this combination of intellectual agnosticism with religious certitude of salvation, Menegoz shows himself a true Lutheran. Did not Luther himself maintain that it is not what God is in Himself, but what He is to us, that matters?" This is the same anti-intellectualism which characterized the Ritschlians and which by Ritschl himself was labeled real, genuine Lutheranism, while the Lutheranism of the dogmaticians of the seventeenth century was, in his opinion, altogether degenerate and no longer worthy of the name. — In the words quoted above we find a remarkable perversion of historical fact. It is very true that Luther distinguished between the hidden God and the revealed God and that he admonished all Christians to let the latter, not the former, be their concern. But it is evident to every one who carefully studies the writings of Luther that by taking such a position, Luther did not affirm that God cannot be known at all, but that he merely maintains that the "hidden" God is past our finding out. In other words, our knowledge of the great God extends as far as His revelation of Himself extends. Where that ceases, there we are ignorant concerning that almighty, ever-blessed Being and His ways and plans. There are many things in God which He has not revealed to us, which hence we do not understand. About these hidden things we should not speculate. If we do it, we shall quite likely come to grief. But God has revealed Himself. He has

revealed Himself in Christ, such is Luther's position, and that revelation is given us in the infallible Scriptures. Modern theologians fasten on Luther's warning not to speculate about the unrevealed God and have interpreted this to mean that the great Reformer was opposed to insistence on the Bible-teachings about God. They overlook the fact that for Luther it is simply unthinkable that a person can accept God without accepting Christ, and accept Christ without accepting what the Word of God has revealed about Him. We grant that Luther combated the idea that a merely intellectual certitude is true faith; but we say that he likewise combated the opinion that true faith can exist without accepting the divine revelation about God and Christ. A few sayings of Luther may be submitted here. He says, for instance: "Our life is altogether enclosed in the Word. For it is true that we have Christ, we have eternal life, eternal righteousness, help and consolation; but where? We do not see it. We have it not in a chest or in our hands, but exclusively in the Word. In such a way has God enclosed His gift in what might be termed nothing (*also gar hat Gott sein Ding in das Nichts gefasst*)." And again he says: "We cannot have God in any other form than that in which He presents Himself in His Word." Luther proclaims on the one hand: "I have often admonished young theologians, and am admonishing them still to-day, to study the Scripture in such a way as not to explore the divine majesty and the dread works of God. God does not desire to be known by us in such a fashion; on the contrary, Christ is the Way to God." On the other hand, he says: "I believe that God has so ordered matters that no one can describe Christ, the Scripture only excepted. If people disregard this Book, it is impossible for them to know Christ." (These quotations are taken and translated from a little book by Dr. George Buchwald, entitled, *Neues zur Charakteristik Luthers.*) Unbiased students ought to be able to see that the effort to make Luther the precursor of Ritschl and Menegoz amounts almost to a historical monstrosity. ARNDT.

Several journalists lately burst out in denunciation over a clergyman because he would not marry an unbaptized person in his church. The journalists were so irrational, and so innocently irrational, that they actually supposed it was the clergyman who was guilty of irrationality. It never seemed to strike them that the man who would not be christened in a church and could not bear to be married outside of a church was guilty of some irrationality. If it is right to be unbaptized, why is it wrong to be married at a registrar's? Whether the Church of England is Catholic or Protestant, divine or human, dependent or independent, it obviously has the same rights as are possessed by any Two-penny Bank Club, and any man would be thought a fool who said: "It is a great shame that I am not allowed the privileges of the Old Poorman's Club merely because I refuse to go through the superstitious ceremony of being put up for election." Nobody would be allowed to be a Freemason, a Forester, an Odd-Fellow, or anything else upon the extraordinary terms on which the extraordinary bridegroom apparently wishes to be a churchman, and

nowhere in the human world but in this strange area of irrationality, by this time amounting almost to insanity, would any one have achieved such a topsyturvy contradiction as this version of first and last things. . . . What would a reasonable age think of a man who really wanted to be inside of a building without ever having entered it?

C. H. CHESTERTON,
in *Illustrated London News*, November 11, 1925.

The Case of Sir Oliver Lodge. — That the pursuit of scientific studies does not make a person immune against error is evidenced all too clearly by the adherence of many scientists to the theory of evolution. We are reminded of the same truth when we think of the infatuation for spiritualism possessing Sir Oliver Lodge, the famous British scientist. The *Christian Century* remarks interestingly: —

"According to Sir Oliver Lodge, the Royal Society, through Professor Armstrong, has virtually asked him to resign, 'because,' he explains in a letter to *Nature*, 'I have gradually reached a conviction on a subject of age-long debate and uncertainty and have said so.' In other words, Sir Oliver believes that we do receive authentic communications from the spirits of the dead. Sir Oliver appears to be incorrigibly credulous. Not many months ago Houdini and some of the American investigators of spiritualism proved that part of the pictures which Sir Oliver and Conan Doyle took to be proofs of spirit photography were simply more or less disguised copies of bits from great paintings or other known pictures. The eminent believer in spiritualism answered in effect that an element of fraud in some of the negatives did not vitiate the integrity of the rest. For ourselves we confess that when a man has sold us one glass diamond we take very little stock in the rest of his assortment. If Margery, the Boston medium, accomplishes something by fraud to-day, even though we cannot detect the fraud in what she does to-morrow, we strongly suspect it is there. The man with the fraud complex on March 26 has it on March 28, too, We sympathize with the Royal Society. Sir Oliver may be a very good scientist. But when it comes to his yearning affection for his dear lost son, he will accept a very far-fetched explanation of phenomena susceptible of many other explanations and much simpler ones. Darkness and the Royal Society do not mix." ARNDT.

Religious Conditions in Russia. — Reports from Russia are very conflicting. Some picture conditions as very dark, others furnish a more favorable description of the situation. What of the state of religion? A writer in the *Hibbert Journal*, who is himself a Russian and writes from Russia, but whose name is not given (for obvious reasons, as the editor says), makes us believe that religious conditions are no longer so bad as they were several years ago. Some of his remarks will be read with interest. He writes: "The outward régime through which the Church is now passing may be called the period of an expiring persecution. It, like everything else in Russia, is a passing period through which we must go. The moral atmosphere of a country recovering after a revolutionary cyclone is unendurably dif-

ficult to bear. Passionate class hatred has somewhat abated, and an acute, but equally passionate longing for enjoyment, not restricted by religious or social claims, has come to the fore. We see plunder and pilfering of private and state revenue among those in authority, numerous cases of renegation among the intellectuals; depravity among the young generation, the coarsest materialism in the masses, the negation of the Church, of God, of the very idea of religion — such are the characteristics of the present society, a society perfectly heathen in its new way. And, withstanding it, we see the Church, restricted in numbers, but strengthened by the fires of persecution. . . . Antireligious authority has evidently given up the intention of breaking down the Church by coarse material violence. There is no doubt that in this struggle the state has sustained a painful moral defeat. The churches have not been empty, the communities of the faithful have only closed their ranks in a spirit of true unity around their pastors. Many martyrs and confessors among the clergy have consolidated the unity of the Church with their own blood and by martyrdom. The Church has proved itself stronger than its persecutors. The latter are obliged to make concessions to the masses, which still value the Church and do not want to give it up; otherwise they would be in danger of losing their political authority. At the present moment the priests are no longer executed, and the practising of a cult is subjected to few restrictions. . . . The Communist authorities still continue to think that the struggle against God is one of their chief aims; but they prefer to kill the spirit, not the body. They do this in the schools, in literature, through a special publishing firm, 'The Atheist,' in the journal the *Godless,* in the theater. . . . The 'regenerated' reformation of the Church [the form of religion which had the sanction of the Soviet government] is no longer an acutely painful subject for the Church. The leaders among the 'regenerated' have not found it possible to enlist either the masses or the idealistic adherents of reforms. . . . Are there still many faithful left in Russia? Yes, very many. But it is difficult to say whether they form the minority or the majority of the country. It is wise to avoid mistakes in one or the other direction. It is impossible to get at any correct figures; we can only judge from the attendance at church. The churches are full, but not to overflowing. If we take into consideration the fact that many churches which have been given to the 'regenerated' are empty, it becomes evident that the general attendance is smaller than before the revolution. . . . Among the city poor, the Baptists and all kinds of 'brethren' find many adherents. The simplicity of their moral preaching and often the severity of their personal life attract many to them. This is in direct opposition to the cultured lawyers of society. Among them the former infatuation for Tolstoy, for theosophy, and even for Catholicism has completely disappeared. The Orthodox Church has attracted to itself all the vitally religious and faithful Christian souls. . . . But, speaking of such villages as we have been able to observe, the first thing that we notice is the emptiness of the churches.

Generally speaking, only women and old men attend divine service. The youth have imbibed the lessons of atheism. The middle-aged, who have returned from the war, after having traveled far and wide over the whole of Russia, often having become acquainted with foreign countries during their imprisonment, have brought home a large dose of skepticism, or at best great religious indifference. It is only now that the village is going through the 'Age of Enlightenment,' and this without much enthusiasm. . . . The average village clergy have not passed through the vitalizing epoch of persecution. They have remained timid and downtrodden. They stand not much above the surrounding population and make but few efforts to influence it or to unite together the remaining faithful. . . . During the imprisonment of the patriarch, the exile of many bishops, and the seeming triumph of the 'Living Church,' the hierarchic principle sustained a severe blow, all the more so as many priests had shown signs of vacillation. . . . We have been the witnesses of a quite remarkable outward perfection of divine service. There is now a severe beauty that formerly could not have been found. Never before was divine service performed in so solemn and spiritual a manner. . . . But it is clear to all that the most vital moment of church worship is centered in the Holy Sacrament, in the Lord's Supper. The inner hidden meaning of the liturgy has again grown to be for many a deep mystery. Never is the holy cup brought out in vain; many approach, all join in their joy. Many speak about a 'Eucharistic Movement' in the Russian Church, and say that it is the work of Father John, of Kronstadt, which is bearing fruit. . . . It is well known with what profane ribaldry the venerated sanctuaries and monasteries have been destroyed. But probably all do not know that these destructions were neither systematic nor universal. As in former times, a stream of pilgrims goes every summer to the shrine of St. Seraphim or to Kiev on the day of the Assumption. . . . The monastic idea, which yet a short time ago seemed to belong to the past ages, is again growing very popular. I have already mentioned that not all monasteries are closed. Here and there they still exist under the name of 'laboring communities.' Even in the capitals they are still to be found. Of course, the number of ikons has been very much reduced. . . . Side by side with this there exist active practical Christians of different shades and tendencies. Sometimes their activity takes the shape of an Orthodox 'Evangelism.' These look upon a life of active love founded on the precepts of Holy Scripture as their ideal. The present conditions of life make it inevitable that evangelical love should be closely connected with the apostolic ideal — with preaching. We can meet many touchingly disinterested people who have dedicated their whole lives to the salvation of their brethren. They go along sowing the Word of Life without taking care of the morrow. . . . Christian thought suffers from severe oppression more than Christian life. The Word is in fetters, intercourse between individuals very limited. We know that many work, many write without any hope that they will ever see their books

published. This gives an exclusive importance to oral teaching. The pulpit, also bound by official fetters, cannot satisfy the great demand, though it has given birth to many remarkable preachers." The writer evidently is a member of the so-called Orthodox Church. His description shows that the persecution which the Russian Church had to pass through redounded to its benefit, even though it is fairly infested with errors. ARNDT.

Loisy as a Critic. — As is known to the readers of the THEOLOGICAL MONTHLY, Loisy is a French Modernist of deepest dye, having been excommunicated by the Roman Catholic Church on account of his radical views. Dr. Jacks, editor of the *Hibbert Journal,* complained some time ago that this great French scholar was so little known and studied in England. An able reply is published now in the same journal by Dr. Vincent Taylor, in which the work and methods of Loisy are examined. While Dr. Taylor himself is not free from the virus of Modernism, his critical objections to the views and the work of Loisy are so important that we cannot refrain from giving the gist of them. Loisy's position concerning Luke's gospel is stated thus: "The gospel is held to be a composite work. It is a second-century Christian expansion (A. D. 120—130) of a genuine writing of Luke, the companion of Paul, the latter having been written about A. D. 80 from materials supplied by Mark and the collection of sayings of Jesus commonly known as 'Q.' The final redactor, whose aim throughout is apologetic, is identical with the writer to whom we owe the Acts in its present form." Loisy has been endeavoring to reconstruct the original St. Luke, omitting especially the infancy narratives and the resurrection account. Now, Dr. Taylor points out: 1. That there is a total lack of external evidence for Loisy's view. He says very correctly, "It is past belief that so extensive an editorial process can have left no ripple." 2. In the second place, he mentions that Loisy has failed to explain how the style of Luke can possess the uniformity it admittedly has, if the Gospel is a composite work. 3. Next, the assumption that a redactor gave final form to the work faces unexplainable difficulties; the point of view in the gospel, as far as doctrine is concerned, is that of the first and not that of the second century. 4. The redactor as conceived by Loisy strikes one as a mythical character. "Certainly it requires a greater faith to accept him [the redactor] as a creature of flesh and blood than it does to treat Martha and Mary, Zacchaeus and the penitent thief as historical personages." — In conclusion, Dr. Taylor avers that Loisy has written so voluminously that his work cannot be first-rate. "It may seriously be doubted if scientific works can be produced like Waverly novels. Commentaries, if they are to be of any worth, demand hours of research." However, "the strongest point in the indictment is Loisy's failure to discuss his own critical principles. Loisy reiterates emphatically, but does not produce arguments. For all these reasons English scholars are not sympathetic in their attitude toward Loisy." Why should they consider too seriously a scholar whose main claim for consideration is "a felicitous style and an ability to tell what he thinks"? ARNDT.

Glimpses from the Observer's Window. — Concerning William Robertson Nicoll, known to us as editor-in-chief of the *Expositor's Greek New Testament*, and as editor of the *British Weekly*, whose *Life and Letters* have appeared, a reviewer says: "We are told that he succeeded 'in humanizing the religious journalism.' It is true, but the final cost was the journalizing of his religion and personality. This is not to say that the sacrifice was wasted and the work not worth while. It is to remind those whom his journalism served and helped of the great cost to himself, that they may be humble and realize the tragedy involved in the success by which they profited." The explanation is found in Nicoll's remark: "From the day I began to think about these things up till now, I have always held that the pastorate is the highest office open to a minister." He was a pastor for a short time. When his health gave way and he was forced to leave his first love, he became a journalist. This is one aspect of the tragedy referred to by the reviewer.

Lovers of Ancient Philosophy will be glad to learn that the Loeb Classical Library has been enlarged by two volumes containing the valuable work of Diogenes Laertius, entitled *The Lives and Opinions of the Philosophers*. A revised text and a translation are offered here, the author being R. D. Hicks, of Cambridge, England.

The following words of President Butler of Columbia University were quoted recently in an exchange and deserve being passed on: "Too early specialization is the parent of information and of a certain kind of skill, but it is the foe of knowledge and the mortal enemy of wisdom. Not narrow men, however keen, but broad men sharpened to a point are the ideal product of a sound system of school and college education."

A news item states that Rev. J. H. Geelkerken, of Amsterdam, Holland, has been found guilty of heresy by the General Synod of the Dutch Reformed Church of Holland. "As a punishment," so the statement continues, "Mr. Geelkerken was prohibited from exercising his ministerial functions for three months. The church, however, which is one of the largest in Holland, has refused to recognize the decree and has insisted that he continue preaching. Reports from the Dutch city indicate that the heretical church is being filled to overflow at every service." Shall we wonder more at the folly of the church authorities who thought that they could suppress a heretic by forbidding him to preach for three months, or at the love of error on the part of the populace?

The *Christian Century* reports: The synod of the Russian Church meeting in Moscow has issued a decree abolishing monasticism. A similar decree was made public three years ago, but was ignored. The synod issuing the present order, however, has the tacit recognition of the Soviet government, and its orders are likely to be carried into effect.

A friend has sent an interesting clipping, which speaks of the attempt of two Hebrew scholars, Dr. Buber, leader of the Zionist Youth Movement in Germany, and Dr. Rosenzweig, founder of the Jewish Seminary at Frankfort, to translate the Bible into modern up-to-date German. They have had many precursors and quite likely will not be more successful than these. The clipping says, "An interesting criticism of the result as shown so far by the book of Genesis appears from a Jewish pen in the *Frankfurter Zeitung*. This writer complains that the improvement on Luther's language is the German of the Wagner opera, a cultivated medievalism, but whether it will supersede the less cultivated work of Luther in the hearts of the people appears very doubtful." It is safe to say that every effort will be made in this translation to keep Jesus Christ out of the Old Testament. A.

BOOK REVIEW.

Studies in the Psalter. By *O. W. Wismar.* 144 pages, 5×7⅜. $1.25. (Concordia Publishing House, St. Louis, Mo.)

Our Synod has produced much good literature in the German language. In accordance with a resolution of Synod, the Literature Board is making some of this material available in the English language; not, however, by way of a mere translation, but by a reproduction of the thoughts in good idiomatic English. The publisher's announcement contains the following remarks: "Wismar's book derives its material principally from two excellent German essays, one by Dr. P. E. Kretzmann (Ps. 46), the other by Dr. W. H. T. Dau (Ps. 119), both of which were delivered before the synodical convention of the North Wisconsin District, in 1921 and in 1919, respectively. Prefacing his text, the author says: 'The fact that the New Testament contains 59 quotations from the psalms ought to suffice to arouse a special interest among all Christians in the Psalter. The further fact that of the 548 proof-texts in our Catechism 62 are taken from the psalms ought to make every Lutheran communicant desirous and eager to study the Psalter. Again, the large number of hymns based directly or indirectly upon the psalms ought to invite the lover of sacred songs to a more intimate and thorough acquaintance with the Old Testament song-book of Israel.'" The introductory chapter of Wismar's book treats of the Book of Psalms as such. This book should be placed into the hands of our lay people; it may also profitably be used by Bible classes. FRITZ.

Confessional Addresses by Lutheran Pastors. $1.00. (Concordia Publishing House, St. Louis, Mo.)

Concordia Publishing House not so long ago issued excellent confessional addresses written by the sainted Dr. C. C. Schmidt. Since they were in the German language, it is quite proper that this little collection of confessional addresses, which are in the English language, is offered to the clergy. Twenty-nine brief, good, helpful addresses are submitted here, the authors being pastors or professors of our Synod. Considering the multitude of duties and obligations which is engulfing the modern pastor, such a collection of addresses, furnishing him ideas and illustrations for his own sermon work, will be appreciated. Prof. M. Sommer, chairman of the Literature Board of Synod, which is responsible for the issuance of this volume, has written an excellent preface, which is worth repeated perusal. A.

Bible History References. Explanatory Notes on the Lessons Embodied in the *Comprehensive Bible History for Lutheran Schools.* Vol. I: Old Testament Stories. With Maps and Illustrations. By *F. Rupprecht.* 356 pages. $1.75. (Concordia Publishing House, St. Louis, Mo.)

This book is offered in a second, revised and enlarged edition. It contains much valuable explanatory material. Its purpose is to give to our children and young people a better knowledge and understanding of the Old Testament. It will, however, not only serve this good purpose in the hands of teachers and parents, but the information which it gives can

also be used by preachers for a series of sermons on Old Testament texts. The Old Testament deserves to be given much more attention than it receives. A volume of notes on New Testament stories is to follow.

FRITZ.

The Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the year 1925. $1.00. (Concordia Publishing House, St. Louis, Mo.)

Again our esteemed statistician, Rev. E. Eckhardt, can breathe a sigh of relief because the *Year-Book* for 1925 is launched. It is not a passenger steamer, affording one round of entertainment after the other, but a veritable freighter, and if you engage passage on it, you have to be content to stare at figures. But even so, you will not regret the voyage. Sundry thoughts and reflections will arise in you as you see the plus and minus signs. Considering that those figures look you in the face and say to you that you are one of those responsible for them, you may feel uneasy over the absence of the sign of multiplication at places where one might justly look for it. If this feeling of uneasiness develops into genuine repentance, the trip will not have been made in vain. A little more reflection will issue in the thought that even low figures are better than no figures at all, and when you see that after all there is an increase of about 13,000 communicants for our Synod entered here, a feeling of gratitude will fill your heart. The reviewer hopes that many of his readers will inspect and board the new vessel. A.

Concordia Seminary. Its History, Architecture, and Symbolism. By *Theodore Graebner.* 128 pages, bound in special stock with silk cord. $1.00. (Concordia Publishing House, St. Louis, Mo.)

All connoisseurs in the book line will feel their hearts leap with joy when they see and examine this book. The author and the publishers have vied with each other in making this a handsome, stately volume. The first part presents the history of Concordia Seminary up to 1920. Next, the deliberations and resolutions which led to the erection of the new group of buildings are related; and finally, the new plant itself is described in detail, full explanations being given as to the style of the architecture and as to the names of various halls and the significance of the numerous decorative emblems. Professor Graebner, who served as secretary of the Building Committee, is eminently well qualified to give authoritative information on all the many items of interest connected with the erection of the new Seminary and on its numerous attractive features. The book is provided with a wealth of fine illustrations, which help to make it a souvenir album — the book appeared at the time of the dedication of Concordia Seminary — of surpassing interest and value.

A.

Pocket Coin. 50 cts. (Concordia Publishing House, St. Louis, Mo.)

This medal, struck in commemoration of the dedication of our new Concordia Seminary, has the size of a silver dollar and is made of bronze. One side shows the seal of the Seminary, with the legend "*anothen to phos*" (from above comes the light); the other side pictures the two hemispheres and a dove carrying the Bible, the inscription being: "Go ye into all the world and preach the Gospel." Altogether, the coin is very artistically conceived and executed. A.

Memorial Miniature Tablet or Medallion. $1.00. (Concordia Publishing House, St. Louis, Mo.)

This beautiful paper weight, manufactured to commemorate the dedication of our new Seminary in St. Louis, shows in bas-relief the group of buildings as it will look when all units and the Luther Tower have been erected. The reverse side carries an inscription explaining the purpose of the medallion. A.

Good Manners for Boys and Girls. By *Amelia C. Krug.* 31 pages. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

Good manners are the result of good home training. Miss Krug's booklet ought to be read, first of all, by parents and then put into the hands of children. FRITZ.

Psalm 98. Two-Part Song for Female or Children's Voices. By *C. Kunze.* Arranged by *F. Faerber.* Appropriate for Dedication and Other Festival Occasions. English and German Text. (Organ Accompaniment available, separately.) Dozen, 75 cts. (Concordia Publishing House, St. Louis, Mo.)

The song service in the Lutheran Church ought to be kept on that high standard which the reputation of the Lutheran Church has given it, and therefore our day-schools and Sunday-schools ought to welcome such musical compositions as that of *Psalm 98* by Kunze and Faerber. FRITZ.

The Christian Conviction. By *Cleland Boyd McAfee,* Professor of Theology in McCormick Theological Seminary, Chicago. 211 pages, 5½×7½. $2.00. (The Macmillan Company, New York.)

These lectures are the first-fruits of a Foundation established by the late Joseph Cook "to provide for visits of Western lecturers whose aim would be the statement and defense of the Christian faith in the principal cities of India, China, and Japan." They were delivered not only in the countries just named, but also in Syria, Egypt, Siam, and Korea, and "an earnest effort was made to present the Christian faith for audiences without a Christian background, as though it were being considered for the first time or as a system still to be discussed." They betray great earnestness of purpose, are written in a chaste and lofty style, and show the usual dignity and deep sincerity which characterize the works of Dr. McAfee. However, they betray, too, the common weaknesses of many works of an apologetic nature. The great central fact of Christianity, that Christ, the Son of God, true God and true man, died for the sins of the world and that through faith in Him alone sinful man may hope for salvation, is not stressed with that vigor with which Paul emphasized it when preaching to people "without a Christian background." Then, too, the book is full of statements that certainly are not in accordance with the truth. On page 11 it is claimed: "Christians do not come to other lands with a finished and closed faith. Its substance is fixed and assured, but the interpretations that may be put upon it are many." We believe that true Christians certainly do come to foreign lands with a "finished and closed faith," a faith very much finished and closed since Christ's death and resurrection. Again, on page 33 we are told: "Sometimes adverse attention is called to the wide differences of opinion regarding the Bible which

exist among Christian believers. Such differences are part of the freedom which the Book itself gives to its adherents." There is only one kind of "freedom" which the Bible gives to believers, namely, that of accepting it as God's inspired Word. We regret that such statements mar the pleasure of perusing this otherwise very readable book, which critical readers may study with much profit. MUELLER.

The Call to Prophetic Service, from Abraham to Paul. By *Henry Schaeffer, Ph. D., S. T. M.* Foreword by *Cleland B. McAfee, D. D.* $3.25. (Fleming H. Revell Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

There are books, even theological books, over which one is apt to go to sleep. One will hardly feel any inclination of this kind when reading this book. It is an attempt to evaluate the historical data pertaining to the call of some of the outstanding figures of the Bible in terms of present-day service. It is obviously difficult to avoid some measure of *Schwaermerei* in a book of this nature, for there is always danger of speculating. We believe that the author has avoided these dangers. If one dissociates this study from the doctrine of the call, as presented particularly in the New Testament, there is much stimulating material in the 459 pages. To a Lutheran author it is self-evident that the objective call is the deciding factor in the office itself. Nevertheless, an angle is here presented which is often overlooked entirely. Another reason why the book is for discriminating readers only is that in a few instances a tendency toward Modernism seems to have crept in. The author's application is sometimes daring, but never fantastic. Of particular interest is the intensive study of the social and moral conditions in Bible times. The careful introductory and exegetical material which is employed in the book alone is worth its price. KRETZMANN.

The Case against Evolution. By *George Barry O'Toole, Ph. D., S. T. D.*, Professor of Theology and Professor Emeritus of Philosophy, St. Vincent Archabbey; professor of Animal Biology, Seton Hill College. Reissue. 408 pages, 5½×7½. $1.75. (The Macmillan Company, New York.) Order from Concordia Publishing House, St. Louis, Mo.

This book presents a powerful refutation of evolution by a Roman Catholic, who himself is a throrough scientist and who employs his tremendous philosophic, psychological, and biological knowledge to prove that there are countless known scientific facts which militate against a belief in evolution, but which have been deliberately suppressed, or at least ignored. As he marshals these suppressed evidences into an invincible phalanx, he strikes hard and without mercy, believing that "a genuinely scientific theory ought not to stand in need of indulgence, but should be able to endure the acid test of merciless criticism." Certain of the portions of the text are unavoidably technical, but there is much that the general reader will be able to follow without difficulty, while a scientific glossary is added to explain the most difficult scientific terms. Coming from the hand of a scientist, who at the same time is a Roman Catholic theologian, the book emphasizes certain aspects of the subject which are sometimes overlooked in controversial writings against evolution. The book is well worth the price. MUELLER.

The Twelve Take Stock of Us. By *Rev. A. Boyd Scott, M. C., B. D.*, Minister of Landsdowne Church, Glasgow, Scotland. 162 pages, 5×7½. $2.00. (Geo. H. Doran Company, New York.)

Under this somewhat peculiar title the author, a well-known preacher and author, offers to the public eighteen addresses on the apostles (on several of the men there are more than one), which he had preached to his congregation in Glasgow. The sermons endeavor "to present with fidelity the men the apostles were," to show "their spirit, their experiences, their problems, the direction they took with Christ, and to bring all lessons," derived from these studies, "to bear upon modern difficulties of discipleship." Certainly, a wonderful task, but one to which in our opinion the author has failed to do justice. For a subject so vast, the addresses are far too short and occasionally also too superficial. Often, too, the subject is treated with levity, as, for instance, when the address on Saint Andrew begins with the words: "Saint Andrew was a great 'gossip,'" which certainly puts this apostle in a wrong light. Lastly, the writer forgot that these disciples of Christ, in spite of their failings, followed Christ and listened to His Word, and that after the outpouring of the Holy Ghost they became heroes of faith. Too much stress is laid upon the weaknesses of these men, and thus the impression which the hearer or reader gets of them is only partly correct. MUELLER.

Quiet Talks on the Crisis and After. By *S. D. Gordon.* 224 pages, 5×7½. $1.25. (Fleming H. Revell Company, New York.)

This is a quaintly fascinating book, written in a style that charms the reader. With the subject which the book treats, the reader finds himself in sympathy. The author believes that there is a crisis heading up, a world crisis, which the experts in state craft, in European-Asiatic politics, in the fighting forces of land and sea, are agreed upon, and which is also predicted in the Book of God, terrific to the last degree. As there was a Flood Crisis, a Babel-Language Crisis, a Canaan Crisis, etc., so there will be a world crisis at the end of this age, in which the Old Order of Things is breaking down. The Crisis of which the book witnesses is the Coming of the Lord, which the signs of the times are daily predicting. So far a Lutheran reader will agree with the author, for certainly the Lord's Day, the Day of Judgment, of Wrath, and Destruction is near at hand as the Word of God testifies. But that is not what Dr. Gordon believes. He predicts the following: "Jesus, in the indescribable glory of His own person, is openly seen coming down out of the heavens to Olivet. With His coming there occurs a terrific storm. There follow certain radical changes in the surface of the earth in Palestine, . . . and then begins the New Order of Things on the old earth under the personal leadership of Jesus the King." p. 217. Thus the book ends in the old millennialistic dream, and the warning it gives loses its force. MUELLER.